The Word of Holy and Eternal Wisdom

Directed to the beloved Ministry at Wisdom's Valley, to be dealt with according as their wisdom may direct. Written by Inspiration, commencing May 3d 1844.

Chapter I.

A general address showing the great responsibility resting upon those who are called to be Leaders and Shepherds of God's people every where far and near.

1. Draw near unto me, all ye lovely Shepherds of my flock and listen to the words of your Holy and Eternal Mother; for lo! I have words of truth to speak unto you; and not only you,

but in a more special manner, to those who shall come after you; for lo! the time draweth near, when the Lord will call to judgement the inhabitants of the earth, and give them the offers of his never ending mercy, even at the mercy seat, where he has placed his Name in earthen vessels.

2. Ye read and understand and believe that God is a God of mercy and strict justice, and will deal accordingly with every soul; but ye do not always consider that God dispenses his mercy and justice in relation to the final judgement, in and through the line of his Order. And where souls fail to come to the mercy and justice of God, in the line of his appointment, the design of the Almighty respecting such souls is not answered, and his plans of the final reckoning of souls, as to themselves, is thrown into confusion.

3. Wherefore I Eternal Wisdom, the Mother of souls, do say, I have viewed these things and pondered them in my heart, and altho' I have spoken and caused to be revealed a little here, and a little there, upon this all important point, yet I have not wholly answered my feelings in relation to these things. For I foresee the danger of souls being called to the judgement, to take their probation and meet the mercy of God in this life, failing in the hands of the workmen, for the lack of a right understanding and a deep impression of the worth of souls, and the utter impossibility of restoring injured souls, who fail of salvation thereby, to their former rectitude.

4. O! cryeth the voice of Wisdom, how my soul weeps at the thought of any of the human family, who have souls exceeding precious in my sight, being called to the judgement,

to meet the mercy and strict justice of God, falling to ruin for the lack of the same!

5. So I warn all in my most holy Name, yea with a solemn and weighty warning to beware how ye obstruct the merciful designs of your Heavenly Father, in this manner, by failing to render to every soul mercy and strict justice; for be it known to one and all, God dealeth with no soul one side of the order of his appointment.

6. And this doctrine will soon be proclaimed to the ends of the earth; and they who rely upon the mercy and strict justice of God, and receive faith in the order of his appointment, where he hath placed his Name in his witnesses, to be sought unto by the children of men; I say, will not such, having a correct understanding of these things, look for mercy and

strict justice, in those who stand in God's stead to deal with souls? Truly they will; and if they find it not, will they not begin to falter and say in their hearts "Truly God is not in all this: for God is merciful and just, and where his spirit rules and reigns the same is made manifest?"

7. Truly cryeth the voice of Wisdom, this will be the language of the heart, if they utter it not. Then dear children, how ought ye, as leaders of God's called and chosen people, to shun and avoid all appearances of that which may cause souls to judge in their hearts of your integrity to your most holy calling, which is, to stand in God's stead, to meet the fallen race in his Spirit, which is mercy and strict justice to all who come to him desiring the salvation of their souls.

8. For his call is even now, "Come unto me all ye weary and heavy laden

and I will give you rest;" having reference to his order, and to those who stand in his stead, with whom he hath entrusted the keeping of his oracles unto man.

9. So all these things rightly considered, what manner of persons ought ye to be? Are ye not called to be examples of exceeding righteousness before all men? Truly cryeth the voice of Wisdom; and unless your righteousness be an exceeding righteousness, surpassing that of those whom ye are called to lead, how can ye in any-wise answer the end of your calling?

10. How oft and repeatedly are Zion's children counselled and instructed to follow the example of their visible Lead, and in so doing they should meet the approbation of their God and walk safely. This is even so. Then how ought this matter to be laid to heart, by all those who are called to be

leaders in Zion, lest they lead astray and they alone become accountable.

11. I speak not these things to bring accusations against any one; nay in no wise; but to stir up your pure minds by way of remembrance of your most holy calling, and of the all importance of your leading souls in the right channel. For the time draweth near when Zion must stand erect before her God, and walk in uprightness before him, and the spirit of a little child must lead her inhabitants.

12. And how much ye may, if ye will, learn by this, that God's people can never be led in a right channel, save by the spirit of the innocency and simplicity of a little child, void of all manner of pride and self exaltedness, in every shape and form. God's people are called to become exceeding simple and childlike; abased of themselves in their own eyes, ere they can become exalted of God and set on high: For he that humbleth himself shall

be exalted, and he that exalteth him-
-self shall be abased.

13. Ye who desire to be great in the Kingdom of Heaven, remember the example of your Lord, when being asked, who should be greatest in the Kingdom of Heaven: Yea, remember it, all ye young, who may hereafter become leaders of God's people ere the loftiness of your natures are stained by the cross, and subdued by true self denial.

14. Yea remember wherein ye may become exalted and set on high. It is by becoming a little child; and thus shall a little child become the leader of my people, and in no other way saith the Lord.

15. Ye may think that in order to rule and govern in the house of God, ye must exercise authority and hold dominion over your fellow brethren and sisters in an arbitrary manner, else, ye will not be obeyed and your

word regarded. But remember, they who cannot be led except by the voice of terror are none of mine. For a little child shall lead my people, and the voice of simplicity shall govern my house, saith your Holy and Eternal Mother.

16. And the leaders of my people, and the guiders of my house, who lead and guide in my holy Spirit, and according to my holy will, must first become simple and innocent, free from all pride and arrogance; and not only so for themselves, but ministers of the same to those whom they are called to lead: else how shall my people become simple innocent and childlike, except by following the example of their leaders.

17. For if a little child lead them how can they fail to become childlike? And they who are not led by the spirit of a little child are none of mine: for

I will own no other spirit in Zion's children save that which can be brought into subjection and led by the spirit of a little child.

18. So ye may see the views of your Holy and Eternal Mother, in relation to the leaders of Zion's children; Ye may see that it is the mind and will of your Holy and Eternal Parent, that Zion's leaders become exceeding simple and childlike, ere they can lead in an accept=able manner in her sight.

19. And this matter I do require to be looked into and regarded by all who wish to please me, their Holy and Eternal Mother, as leaders in ~~the~~ my holy Zion upon Earth. For if there are any souls who become account=able with a weighty responsibility, they surely must be those who are called to lead and direct in Zion.

20. For ye have often and repeat-

=edly heard of the judgements which should follow those who obey not the counsel of their anointed Head, and the awful sin of disobedience to God's ap=pointment. This is even so; but their sin is an individual sin, for which they alone must be accountable. But they who cause many to stray and come short of fulfilling the just requirements of God, by failing to fulfil their part by precept and example, judge ye for yourselves of their account=ability.

21. Ye read, "Blessed are they that turn many from the evil of their ways." But, if instead of this, they lead souls astray, and through neglect to perform their duty in their most holy calling, cause them to wander in by and forbidden path's and stumble over offences, are not such cursed?

22. Truly they who gather not, but scatter in Zion are cursed in my

sight; but they who gather my flock and lead them aright, are ever blessed; yea, and with the richest treasures of Heaven will I feed them: yea, I will ever uphold and sustain them by the right-hand of my power, and lead them in the valley of Wisdom, that they may guide and direct my little ones aright.

Chapter III.

Holy Wisdom teaches the necessity of simplicity and meekness to the Leaders in Zion. They should be examples of virtue and humility to their flocks

1. Again draw near unto me your Holy and Eternal Parent Wisdom, and hear my sayings and from them gather a right understanding.

2. My name is wisdom, and I teach nothing but wisdom fraught

with innocence and true simplicity; for I am the Mother of innocence and true simplicity; They came forth from me, being born of me, and are ever with me. And they who gather of my Spirit; cannot fail to gather a portion of these two spirits, which are lovely in my sight, and are ever my constant companions.

3. Yea all ye who will gather near, may learn of my simplicity, and from my sayings gather understanding. Ye who are called to lead, guide and direct, and be as rulers in the house of your God, ought ever to strive to be the least, the most humble and abased: feeling yourselves ever dependant upon the love and blessing of your brethren and sisters, ever ready if necessity requires, to perform the most degrading acts of servitude.

4. For in so doing ye closely imitate the example of your blessed Lord, yea

and of your blessed Mother Ann, who always strove to be the least, even a servant to all. And above all ye ought ever to remember, and bear it in mind, that ye cannot move independent of the love, union and blessing of the body at large, and for this ye ought ever to strive.

5. I ask not that ye should turn to the right or to the left, to meet the feelings of any one or ones, or to do violence to your best judgement; but where ye can condescend and thereby do no violence to the order of the gospel, nor to your own best judgement, I would ever recommend that ye condescend; for condescension gains the union, and ye must always remember that great condescension on the part of the members, is continually called for, in order to answer the requirements, and fulfil the order of the gospel.

6. And whenever ye, as leaders have an opportunity to show your condescension, ye ought to embrace it, knowing that thereby ye gain union, which will serve to support you in your most holy calling. Ye ought at all times to govern with as little severity and austerity as possible; for in that spirit, even if ye succeed to rule, subjection is sel=dom but reluctantly rendered. But with the cord of love, gentleness and unassuming simplicity, ye may lead a nation: for this is a three=fold cord not easily broken.

7. Ye ought firstly to gain the confidence of those whom ye are called to lead, by a well ordered deport=ment, always bowing in humble sub=mission to the orders and requirements of God established for the welfare and safe=going of souls.

8. There are many orders, and lines of order established in the house of God,

and many leaders to whom sub=
=jection and true submission are re=
=quired; all combined constitute the
body. And no one department, or
lot of caretakers can move independant
of the union and communion of the
body at large. Nay even the head
is not independent of the union and
communion of the other members of
the body. Altho' the head may
exist while the other faculties of
the body become maimed and even
severed: but when the head is dis=
=ordered, the whole body is thrown
into confusion. But without
the head no body can exist.

9. I bring this natural similitude
to your understanding, that ye may
take a deep sense of your dependence
upon the body, and see how unqualified
ye are to move in independence, even
while acting as leaders and heads of the
body.

10. As I have spoken before, there are many heads, that is, leading members in the body, unto whom all more or less are required to subject. And altho' the head is above all, and nothing can exist without it; yet the head is frequently required to bow in subjection to the other leading members of the body. Yea and how often is the afflicted head consoled and comforted by the other leading members of the body!

11. And can any of you my dear children, ever hereafter, being called to act the part of heads and leaders of the body of Christ, be willing to exist exclusive of the union and communion of the other leading members of the body? Nay, nay I trust not.

12. Then henceforth, let each leading member of the body, be they never so great or small, in their natural creation, who are willing to render subjection to the head, which is the leading power

of the body become established in their calling, and let all subject as far as their government extends.

13. Let those who have the first lead in temporal things be established and built up, according to their trust, and let all under them subject as it respects temporal things; and if they be found faulty, and members become tried and disaffected towards them, it becomes the duty of the head to exam=ine and investigate the matter.

14. But Wisdom forbids that any disaffected feelings on the part of the Elders, be made manifest to the members respecting any leading member, let his calling be never so great or never so small, so long as he stands a leader in the body: for the head is not called to condemn and set at nought the counsel of those who are called to act the part of leading members in the house of God, in presence of the members at large.

15. I speak thus pointed, knowing the mischief which may follow the like — proceedings. Ye ought ever to strive to build up and establish those who are set in order to lead in the house of God, and in so doing ye build up and establish yourselves, and they become your strong supporters; for a house divided against it self is weak; but where all departments are strongly combined to brace and fortify each other, the building is strong and nothing can move it.

16. If ye, as Elders find any of the leading members of the body faulty, call them to you with the voice of love, and encircle them in the arms of parental affection and admonish them, yea, and even chasten them if ye think proper. And if they be rightly joined to all that is before them, they will be ready to bow at your feet, and kiss the rod which has chastened them for their good.

17. But never, nay never speak of

the faults of those who are called to bear a burden in the house of God, nor speak in the least distrustful of your confidence in them, before those whose duty it is to subject to them, so long as ye consider them worthy to stand in their office of trust; for in so doing, ye only unbridle and set loose that unruly member, to vent forth the enmity of that nature, which is ever at enmity to the order of God's appointment, which requires subjection and obedience.

18. So dearly beloved children, ye cannot be too wise to walk blamelessly before your God in these respects; Ye cannot be too simple and child like to lead safely the people of God: for it is not a small matter, nor of little importance to lead, guide and direct the house of God aright: Yet it requires the simplicity and submission of a little child to perform it.

19. And again, respecting those who are called to lead in Zion, either as Elders,

Deacons or Caretakers, taking undue ad=
=vantage of the power entrusted to them, is
exceedingly offensive in my sight; for it shows
an ungenerous, an ungoverned and an unsubdued
spirit; a spirit of selfishness, not willing to share
equally with their brethren and sisters; not
as willing that they should have, as to have
themselves.

20. They who take advantage of the power given them, and thereby furnish them=
=selves with unnecessary clothing, conveniences
or curiosities, to gratify a selfish and craving
disposition, I call it no better than robbery
in the house of God. And they who per=
=sist in these things after hearing this, my
solemn and pointed word, in this respect, know
ye and be assured, the amount of the same
which ye expend in this way, for the purpose
of indulging a selfish spirit which thirsteth
for gain without right; I say the same
amount shall be taken from your spirit=
=ual treasure.

21. For if ye chuse to lay up treasures

for yourselves on earth, where moth and rust corrupt, and thieves break thro' and steal, how can ye expect an equal treasure in Heaven? For where the treasure is, there will be the heart also. And they who make a god of perishable things, either in eating, drinking or wearing conveniences or curiosities, so far their treasure is in earthly and perishable things, which they never can carry with them beyond the grave; Yea treasures which are liable to take wings and vanish and be as tho' they never had been.

22. So I would warn all to beware how they set their hearts on perishable things, and thereby fail to lay up that treasure in Heaven which ye will all need and greatly desire, when your work on earth is ended. For ye who possess not only your good things in common with your brethren and sisters, in this life but far more abundant, how shall ye be made to share in common with them, in the next world?

23. The Lord hath purposed to stain the pride of all flesh, and bring the loftiness of man low. He hath also pur=
=posed to level the human family, by exalting the valleys and abasing the mountains, that all may be made able to walk the one level smooth high way in equality. But the loftiness of that fallen nature, will ever strive to break forth and gain, if possible the supremacy, and glide a little above its fellows.

24. But this is not according to true godliness, neither will it ever be pros=
=pered by that God who hath set his face to make all things equal in his presence, and exalt none save those in low humilia=
=tion and self abasement in every word thought and way. Such shall in due time be exalted and set on high; whereas, they whose delight it is to exalt themselves, and glide a little above their fellow beings, shall in due time be abased and laid low. For God, is a God of justice, and all flesh

is equal in his sight, and nothing that is selfish and self exalted shall ever be able to stand in his presence.

25. I have not spoken thus plainly upon this subject, to debar any from possessing all that is needful for them to possess; but the manner of hoarding up treasures to set the heart and affections upon, is not owned nor blessed by me your Holy and Eternal Mother, neither is it according to the precepts of your blessed Lord, whose counsel was thus; "Take no thought for what ye shall eat or drink, nor wherewith ye shall be clothed; but seek first the Kingdom of Heaven and its riches, and all other things shall be added.

26 I many times think, when I look down upon Zion's children and see the anxiety and strife to heap up treasures on earth, O that your strife and anxiety were in seeking the Kingdom of Heaven and its riches, and your

hearts and affections set upon them! How would all other objects become dull and dim in your sight.

27. These things I speak unto those who are called to lead guide and direct the sense and feelings of my people, that they may gain a right understanding, and there=with guide my little ones aright: for if they see these evils of which I have been speaking, exist in those who are called to be their leaders, how can they fail to gather the same spirit, and indulge it whenever an opportunity presents. And how can I endure the thoughts of this! Nay, I would rather my people would bear up=on the other extreme, and feel as tho' it mat=tered not what they eat, drank or wore, if they could only please God, and find acceptance in his sight.

28. But, saith your Holy and Eternal Mother, I find not that earnest desire and wrestling of soul existing in Zion's children to obtain the mercy and favor of

God which is pleasing in his sight; and I would that the rulers of my house labor to guide the sense of the people more in this channel, to seek the mercy and approbation of God, and let this be their strife, and be the upper=most in all their thoughts, words and ways. And if this point be gained, be assured that your way will be prospered and the blessing of Heaven will be distilled upon you.

29. But the uproar and confusion which many times exist among Zion's children, to heap up treasures and become rich with perishable goods; and perhaps the Kingdom of Heaven and its riches, are not in all their thoughts. This manner of going is, and ever was, and ever will be offensive in my sight; and no blessing have I reserved for it.

30. But the diligent in hand labor, with the heart and feelings

drawn towards God and the things of God, will ever meet the approbation of your Holy and Eternal Parent Wisdom, who delighteth in the diligent hand which maketh rich.

31. Souls may labor hard and accomplish much, but not in that spirit which is acceptable, or which bringth the blessing of God upon their labors. There is a right way of performing all things; there is a way to perform all necessary hand labor in a gift of God, equally as much as there is a way to worship God in a gift.

32. This doctrine was taught by your blessed Mother, and the first leaders of my people, and a good degree of this spirit was gained by your Mother's first born, that is, to perform hand labor in a gift of God; but I hear very little about it in this day, and this sense seems to be gradually running out, for which my soul is grieved.

33. If creatures have no other

sense of serving God only in meeting, the service of God occupies but a very small part of the time. Believers ought ever to be instructed, that the service of God, begins with every faith=ful servant of his, in the morning of the day; and whatever they put their hands to do, God's praise is uppermost; that whatever they do may be to his honor and glory. And is not this performing hand labor in a gift of God? Truly it is; and such render never ceasing praise and honor to God, whose glory is uppermost in all their goings.

34. Thus and thus, guide ye the sense of my people both by precept and example, and great, yea exceeding great shall be your reward in Heaven. And altho ye may be called to pass thro' deep very deep tribulation for the benefit and prosperity of souls; yet remember and ever bear in mind, that ye are

engaged in the service of those who will abundantly reward you, and know all your sorrows, yea even I Wisdom, your Holy and Eternal Mother.

35. So receive these my words, and with them receive my everlasting love and blessing; yea and as often as ye read the same, with a heart desiring to please me your Holy Mother, so often shall my blessing and strength rest upon you: for my all seeing eye shall ever rest upon the Leaders and Shepherds of my flock, and with the arm of my power will I ever support them in obedience to my requirements which are just and reasonable.

36. My peace, my blessing and prosperity I leave with you, O ye lovely objects of my choice, ye Shepherds of my flock! know and be assured ye are mine, and with a strong hand I will hold you, and with the gentle whispering of my spirit, will I pour consolation into

your afflicted hearts when ye know it not.

37. Cry often to me your loving Mother when in tribulation, and I will never fail to hear your cries; often supplicate me your Holy and Eternal Mother, that I would clothe you with wisdom to direct and lead the people of God aright. Yea, sup=plicate as did my Son Solomon for wisdom in place of riches and honor, and in like manner it shall be granted you.

38. This was but a figure of that which is ever pleasing in the sight of God, that the leaders of his spiritual Israel should seek that wisdom which is of God, that they may lead his people aright, in preference to any thing which is self=pleasing or great. And thus ends to the Shepherds my holy and eternal word.

Address to the Ministry.

39. Dearly beloved and Anointed Ones: Think it not strange that I have spoken thus freely at this time upon this subject which feels like an important and weighty one to me, your Mother, and I trust ye will see with me, the propriety of the same.

40. I have long listened to the entreaties of your ever blessed Mother Lucy, that I Eternal Wisdom would in my own time and according to my own wisdom, make a communication of this kind to her needy children upon the earth. Yea thro' the intercessions of this greatly beloved One, who is ever praying and beseeching in behalf of her needy children on earth, have I con=descended to write unto you in this form.

41. But long have I delayed, for this reason, knowing it to be a critical mat=ter to make communications of this kind. But I feel as tho' I had directed it in

wisdom, and now behold it correctly bro't to mortal view, thro' the instrumentality of one who hath hitherto proved true to my word. Farewell.

42. If this word should meet your approbation, even so let it remain; do with it as you see proper, and the blessing of your Holy and Eternal Mother, be with you, and prosper you in all your goings forth.

Again kindly farewell.

Part III.

Containing Mother Lucy's Instructions

Chapter I.

Mother Lucy's Introduction. The great re=sponsibility of Elders as Parental leaders, and heads of their families, and great will be the reward of faithful watchmen, who fulfil their holy calling as Parents in Israel.

1. Thus saith your ever blessed Mother Lucy, Long long have I desired and earnestly prayed to my Holy and Eternal Parent Wisdom, that she would in her great mercy and wisdom,

condescend to make a communication of this kind of instruction to those who dwell upon the earth, that they may know the mind and will of those of their heavenly Parents who dwell in eternity.

So great was the condescension of Holy and Divine Wisdom in this respect, that she not only gave her positive word, as it respects these all important points, in relation to those who are called to the divine and holy office of the priesthood, but gave her full liberty that I, your loving and anxious Mother Lucy in my own time should add thereunto, all that seemed good in my sight, of necessary counsel and instruction, both as it respects those who are called to the order of the priesthood, or of any other order or department existing among the people of God.

3. And altho' I am endowed with sufficient power from on high to do this, which feels like a great condescension on the part of my Holy and Eternal Mother, I yet lack the aid and assistance of mortals to accomplish this, which I know to be extremely necessary for the guidance of those who are called to be leaders in God's holy house, not only now, but in the day which is to come.

4. For thro' mortal instruments, yea, thro' the instrumentality of mortal clay, are all things of a spiritual and divine nature brought to mortal view; and thus far are we dependant upon mortals; for being disembodied, we cannot speak to those in the body, except by a gift of God, thro' those who are appointed by the gift of God to make known his will.

5. And being thus limited to instruments who are not of the priest-

office, it makes it exceeding difficult to speak freely and unembarrased as I would, could I speak directly to them face to face. But feeling a measure of freedom and liberty thro' the instrumentality of one thro' whom I have permission from my Holy and Eternal Mother, to speak freely, all that I desire or feel it necessary, I do with great cheerfulness and heartfelt satisfaction, communicate my feelings, even as I would, could I meet you face to face.

6. Therefore draw near to me, all ye beloved and anointed Leaders and Watchmen over fifties and over hundreds in God's holy house, even the holy house of Israel, draw near I say ye several heads, (yet all combined in one head,) and listen attentively to the voice and instruction of your loving and careful Parent in the gospel.

7. Yea, a careful Parent I am,

for my care and parental concern is to all souls, and in a special manner to those who are of the household of faith; and not one soul who receives faith in the blessed gospel of salvation, and renders a measure of obedience to the same is forgotten or lightly passed over by me, its watchful and careful Mother, Then judge ye each and every one of you, of the care and anxiety which must unavoidably exist in the bosom of your loving Mother.

8. Now beloved children and leaders in God's holy house, what I would of each and every one of you, is that ye become workers together with me, and gather a portion of my parental care and concern for souls, and also a portion of that wisdom which comes from the throne of Eternal Wisdom, to guide and direct you in all your doings, yea, and in all your feelings, that ye fail not for the lack of this holy and divine

gift, to answer the end of your calling which is most holy and important.

9. Great care and watchfulness, on the part of the watchmen is re=quired in this day of the Lord; for where members are reined up by the voice of God, to straiten their paths, and walk more and more according to the example of their blessed Parents in the gospel, which was self denial in all their words and ways, I say, un=less they that are set as Parents and leaders in Israel, practice an exceed=ing righteousness, how are God's — people to become righteous?

10. Verily I say unto you, except your righteousness exceed the righteous=ness of those whom ye are called to lead, ye can in no case receive in the end, the reward of well done good and faithful servant. I speak not this to terrify any one nor to lay on grievous burdens heavy

to be borne; nay in no wise: neither am I giving counsel in matters void of experience.

11. I know by heart aching experience, what it is to be a leader in God's holy house; yea, even before I had an opportunity to lay low the enmity of my proud haughty and rebellious nature; Yea, in times when great trials and afflictions were the lot of the people of God, and their leaders were called to drink heavily of this cup. Therefore I feel that I can speak by experience, and lay on nothing unreasonable to be borne by those who are called to be Parents in Israel and examples of all righteousness.

12. Ye may compare your situation with that of parents in a natural family, (for this is a true emblem of the family of Christ,) and see how ye would feel in a natural point of view, were ye parents over a large

family of children, or governors over a large house hold, which was your own natural and selfish interest.

13. "Would not all that is natural and selfish cause you to be up and doing? to look well to the goings of your household? Could you rest quietly and see loss come by neglect, and think it a little matter, and comfort yourself with the reflection, that they who destroy may bear the re=sponsibility?

14. Or would ye unfeelingly say, "Of what use is it for me to trouble myself continually about others? I shall not have to suffer for their losses, only in common with the family." I ask, Is this the way natural and selfish parents in nature feel? Truly says your Mother, ye will all answer, Nay. But

all losses or misdemeanors in any shape will come directly upon the shoulders of the parents and leaders of the house or family.

15. Then if this be the case, learn ye by that which is natural and selfish, to know your duty, as it respects that which is spiritual and unmingled with that selfishness which came by the fall. Ye are not called to that selfishness which consists in caring only for self, actuated by contracted and selfish principles; but you are called to be deeply interested as spiritual Parents and rulers in God's holy house, and to look well to those of your own household, and to all that appertaineth thereunto.

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20. Sufficient have I spoken upon this subject to give all an understanding of their duty as Parents and leaders in the house of God, they who must sooner or later render a strict account, either

to their exceeding great joy and rejoicing, or to their grief and bitter lamentation.

21. I pray to God that there may be no accounts rendered in the day which is to come, with sorrow and grief; but my continual and earnest prayer is, that Zion may be blest with true and faithful leaders, who will rule in that parental spirit which cannot fail to give all souls and equal chance, even that spirit which careth for all, and all are equally precious, let their agreeables or disagreeables be what they may: the soul alone being the object in view to save if possible.

22. And they who think to find a life of ease and pleasure accompanied with selfish indulgences, and yet answer the end of their most holy calling, as parents and watchmen in the house of God, they will find themselves greatly mistaken. And they whose desire it is to find ease, and a life accompanied

with little care and burden, even if they seek to obtain it, if they thirst for it, and their selfish disposition influences them to seek it, what better are they?

23. But they who come forth and are willing to spend and be spent for the good of souls, and for the honor of that gospel which they are called to support, both by precept and example, and faint not in the way of well doing, they will find at the end of their journey a crown of eternal life which will abundantly reward them for all their toil.

24. Yea they will find a name in the Kingdom of bright glory which none can obtain, save those who have sacrificed all, and devoted their time and talents, soul and body to do good in the house of God, and fulfil their holy calling as priests and parents in Israel; for your Heavenly Father rewards according to services performed.

25. They who go before and bear

the burden and brunt; receive the greater reward. And as no soul can fulfil its duty in this most holy calling, except at the expense of all which is natural and selfpleasing, and in place thereof cheerfully submit to the cross, and to a life of strict self=denial in every word and thought and way; and a life accompanied with many trials and grievances, watchfulness and care on every side; yet great, great indeed is their re=ward; yea, blessings without end shall flow to the true and faith=ful Shepherds in Christ's fold.

26. This is all I have to say upon this subject; but many things I have to speak of, ere my soul will be at rest, as it respects the deportment of those who are called to be examples and leaders in God's holy house; for altho' ye are called to be parents and

heads of all; yet ye ought ever to remember that ye are called to be examples of every gospel grace, and leaders, and guides into every heavenly virtue.

27. And now dearly beloved, whoever you are or whoever you may be hereafter, I would that ye give ear and listen attentively to my close instruction, for I give it to you as freely as ye breathe your vital breath, knowing that ye will need it in order to answer the end of your most holy calling; for God hath purposed a great increase in Zion, and as leaders ye must be found at the head of this increase, else how can ye be prepared to lead on the bright armies of Israel.

Chapter III.

The Leaders in Zion must be examples to their people of good works, of Crossbearing and childlike simplicity, of temperance and prudence, of subjection and union to their Lead: not seeking distinction nor fanciful indulgences.

1. Now dear children, I will give you my views in plain and simple language, unpolished by art, but plain to the understanding and easily comprehended.

2. As I have spoken before, ye ought ever to be first and foremost in every gospel grace and heavenly virtue, that ye may ever say as did the apostle "Be ye followers of us, even as we are followers of our blessed Lord and Mother. For if ye

cannot with confidence declare yourselves to be the way, the truth and the life, as Christ declared him=self to his disciples, a safe and sure way for all souls to follow, how can ye lead safely?

3. But ye may say, "All good Believers know the line of their duty, and if there should be found a lack in their leaders, they need not stumble over it, unless they choose." But let me reason a little with you. Supposing any one ~~were~~ was placed at the head of any partic=ular branch of temporal business having laborers to work under him, would it not be expected that he who was called to be foreman should go at the head of the company, by setting them an example worthy of imitation?

4. Would the mere command from the foreman, go ye and do this,

that or the other, while I tarry behind, be sufficient to stimulate zeal and energy in the laborers? Would it not be better to say, Come brethren let us do thus and thus? Truly the word come in this place, sounds much more stimulating and enlivening to the laborers, than the word go.

5. I merely bring this as a comparison, that ye fail not to comprehend the mind and will of your Mother, which is to be found first and foremost in every gospel grace and heavenly virtue, that lies within your power; labor to make them your own as fast as possible, ye that are called to be leaders in Zion, that ye ever may, with propriety say, "Come thou and learn of me, that ye be not, under the necessity of teaching that, which ye have never possessed by practical experience.

6. Ye may see that it is the mind and will of your Mother, that those who are called to lead, should do it in works as well as words, by example, as well as by precept, which is the loudest teaching and words without it are as idle tales.

7. When an increase is called for, in any one particular point, let the leaders of the people be found first and foremost in the same, and how readily will every faithful subject of the cross follow on. We will say for instance, ye as a people are called to freedom and simplicity in the worship of God; but what will all this amount to unless ye become partakers in it, and ministers of the same?

8. The mere word to the assembly, Go ye and exercise in the simple gifts of God, is seldom but reluctantly performed; but if ye say Come ye and let us

<u>manifest our simplicity in the gifts of God</u>, the assembly immediately becomes stimulated to press forward. So in this way ye may lead on prosperously, by the word <u>Come</u> where ye can do but little by the word <u>Go</u>.

9. In relation to childlike simplicity I have something further to say. This crowns all other gifts, and without it no other gift can be brought to perfection. There is no Spirit nor Angel in Heaven, but that feels the need of this excellent gift of childlike simplicity. There are no orders of Believers so far advanced in Heaven but what do in reality, become childlike, sufficiently so to play before the Lord in the simplicity of innocent children.

10. Yea the noble kings of Israel prophets, patriarchs and apostles, exercise in childlike simplicity before the Lord their God, in likeness and

imitation of their blessed Lord and Mother, their Lead and Head, who are perfect examples of every gospel grace and heavenly virtue.

11. Yea, let it be known unto you, dear children, ye cannot be too small to imitate the example of your blessed Parents in the gospel. Therefore I would recommend that ye lead the people into simplicity, teach it, both by precept and example: and in so doing ye will not only * please that God who formed all souls innocent and childlike in the begin=ning, and will that they all return unto him in the same spirit.

12. Your heavenly Parents look down and many times behold the simplicity of those who are called to be the first Leaders in Zion upon earth, even the Head of all other Heads, and would that their example in this respect, was more closely imitated.

* please and greatly comfort your heavenly Parents, but ye will greatly

13. For when Zion's children cease to be simple and childlike, they cease to please that God who greatly delights in the simplicity of little children; and when Zion's children cease to savor their offerings with childlike simplicity, they are no longer acceptable to that God, who is the author and finisher thro' Christ his Anointed, of childlike innocence and simplicity.

14. Remember this, and neglect not to render your offerings sweet and savory by becoming simple and childlike in your devotion. Superstition and bondage in the worship of God, is an offence; Pride and carnality is an abomination. But they who make their offerings in freedom and childlike simplicity, they never fail to please God and receive a due reward at his hand.

15. Thus far have I spoken with the intent to encourage simplicity

in both priests and people, and this is all I have to say upon this subject. Concerning other matters, I shall continue to speak my faith and feeling as far as time and circumstances will permit. I shall next proceed to speak upon a matter which feels like a weighty one to me, and that is in regard to Temperance.

16. Temperance is justly ranked one among the heavenly graces, and without it no soul can please God, and find acceptance in his sight; therefore it becomes exceedingly necessary that the Leaders in Zion should come in possession of this heavenly gift: that they may lead guide and direct the sense of the people, both by precept and example in this respect.

17. Ye are called as a people, to be temperate in all things, and use nothing to excess, neither in eating, drinking nor wearing, to use economy

in relation to every blessing of God, considering that the same hand which gives, has, at all time, the power to take away.

18. Ye ought always to use the blessings of God temperately, even when blessed with a plenty. And I would that the Leaders in Zion look well to this; that they encourage nothing like extravagance, either in eating, drinking or wearing, or in any other respect, but be ye temperate, and in so doing ye will be examples of righteousness in this respect.

19. Never allow yourselves to show great anxiety about what ye shall eat, drink or wear, lest ye encourage this spirit in those whom ye are called to lead; but as far as ye have a duty to do in these respects, do it as doing your duty in your most holy calling; and not in a spirit excited by your own personal and selfish feelings.

For this may give occasion to those who wish to indulge in the same spir=
=it, and perhaps to speak in the fol=
=lowing manner.

20. "My Elder or Elders have their likes and their dislikes, both as it respects their food and raiment, and many other things; and are not straight=
=ened to indulge in them, and are not my likes and dislikes as real to me, as theirs are to them? Why have I not as good a right to be suited in my turn?"

21. I your Mother do not speak this to justify such a spirit, nor to con=
=demn an Elder for giving counsel accor=
=ding to his best judgement; but it is be=
cause I wish you to be conscientious, wise and prudent in all your doings, that you give the adversary of souls no just cause to speak reproachfully of you, as exam=
=ples and leaders in God's holy house.

22. So in like manner I would

like to have the leaders in each family strive to shun all appearances of evil, in every respect, and not only this, but labor to know what will bear the resemblance of evil, and what will not. And ye that have a limited understanding of the requirements of the gospel, and also of the rules reg=ulations and customs of those who are forward of you, seek to gain an understanding, as far as the Holy Anointed your Ministry think it proper.

23. Yea, in their union seek ye, that ye may be enabled to lead in the same path that those ^have^ who have gone before you, that ye may be one with them, bearing the same visage in all your goings forth of those forward of you. And the only way to pre=serve a oneness, is to follow closely those who are before you.

24. Always keep a close joining

to those before you, and teach the same to those whom ye are called to lead, and whatever ye would that your followers should gain and practice, gain ye and practice the same.

25. If ye desire the unruly tongue to be bridled and its noisy clamor to cease, and in place thereof the new tongue, uttering forth soft and comely words, practice ye this wherever ye go. Speak low and soft, having your words well seasoned with love and gentleness, and ye will be liable to minister the same spirit wherever ye go. But ye must ever avoid adding fuel to an enraged spirit. If ye add anything, let it be something calculated to quell it.

26. Ye ought always to avoid meddling with any one, while ye your=selves are under a spirit of excitement; for ye are not in a situation to balance either in favor or against one side or the other of the question, for the Lord

requireth a just balance. Never judge rashly nor before ye have heard (void of prejudice) both sides of the story; for excitement often carries matters beyond the precise truth.

27. When any one opens to you a matter of trial or grievance against any one or ones, ye ought never to become so excited, but that ye can call the accused and give them a fair chance to defend themselves, and tell the why and the wherefore, as ye did the accuser, and then labor to reconcile the parties like as loving parents who wish nothing but quietness and peace to exist among their beloved offspring.

28. Ye cannot imagine how much ye can do towards governing with the spirit of parental love, which knows no partiality; I say ye cannot imagine the good effects of this, until ye have proved it.

29. Ye ought always to avoid the spirit of partiality, altho' ye may have your likes, and your dislikes. But ye ought to remember that ye are called to stand as emblems of that parent=age which knows no partiality in their feelings, all souls being equally precious in their sight.

30. Ye may love some better for their works sake and consider them as more promising in the way of God: but the moment ye set them apart and place your affections upon them, and make them the objects of your peculiar care, ye open a wide door for evil to enter. So I would counsel all dealers with souls, to shun and avoid every appearance of this kind; for it not only stirs up the enmity and envy of those who are not con=sidered the objects of your peculiar affection, but is liable to have a bad effect upon those who become

the objects of your special favor.

31. For I have looked the matter over, and have never seen any good come out of this manner of dealing with souls, but the reverse. I have beheld much loss, and seldom ever knew any of this class to prosper, who have been in the habit of receiving special notice from their leaders, and knew that they stood a little higher in their estimation, and their word would go a little further. This is dangerous knowledge to impart to individuals, and in a special manner to the young and vain mind; for it has a tendency to raise them above that mortification which they need for their protection.

32. And when the reverse of this comes, (for the wheel of God's providence turns with every soul,) I say, when the reverse of this notice justly falls to their lot, to try them in every point,

if they manage to to keep their privilege among the people of God, they seldom fail to suffer great mortification and tribulation, which comes in consequence of their being deprived of that mortification in due season, which they really needed for their protection and humility of spirit.

33. So according to the maxim, one extreme will sooner or later follow another. And for this reason I would recommend an even hand, void of extremes either way, and exalt none except to encourage good deeds, and abase none except to discourage evil deeds, ever holding souls equal, as to any particular notice of their Elders.

Chapter IIII.

Impartiality required. No Idols admitted in the house of God. All must move to sup=port the harmony of the body. All lots of care must be supported in their order. Deacons must lead in temporal things, and be closely united to their Elders.

1. When ye see those whom ye deem promising, calculated by their faithfulness to make useful members, or pillars in the house of God, I am willing ye should make them the objects of your peculiar care, suffi=ciently so, to see that they have a plenty of mortification, to bring their spirits into subjection to the orders of the gospel.

2. Ye may frequently chasten them for their good, when ye can find a just occasion; and screen them from no hardship or task which is common for their equals, if their health will, in any wise permit. And so be ye exceeding jealous over them for their good, and ye will find them far better subjects to advance, than those who are suffered to move as idols in the house of God.

3. Ye must beware that ye harbor no idols in the house of God, for God hath purposed to remove all idols, that he alone may receive praise and be worshipped by the works of his hands. If ye idolize any on account of their abilities or faculties, wit, or agree=able deportment, or even because of their faithfulness, ye are liable to be deprived of them in some way or other; idolatry is a sin in the sight of God, and seldom goes unpunished among his people.

4. Great wisdom on the part of Elders is required, in order to lead gently and harmoniously, large or=
=ganized families in Christ; for there are many ways to look and many things to consider in order to support every wheel with=
=in a wheel and keep them all turn=
=ing in their proper places. This is not a trifling matter; for there are many wheels to support, in or=
=der to have the machinery move in union and harmony. And when one wheel ceases to move in its proper order, and fulfil its proper station, all others are more or less af=
=fected by it.

5. And this is the work of the Elders, to see that the machine is kept in order, each wheel turning in its proper place and order, fulfilling its respective duties. The Elders are the great and governing wheel by which

all others are kept in motion. Now with what propriety could this great governing wheel rise up and say, "My power is sufficient to carry on the whole machinery," and so suffer or cause the lesser wheels to exist, but to remain inactive, or now and then, when occasion required, suffer them to move? This would soon throw the machine into confusion.

6. Now, dear children, the will of your Mother is, that every wheel turn within a wheel, and fulfil its proper office. What I mean by this is, to build up every one in his proper place. Let the Elders move in their proper places, as parents and governors of the house to keep it, and to cause all things to move harmoniously and prosperously therein.

7. Let the Deacons and Deaconesses be established in their several lots of care, and let this wheel move

in its proper order, and punctually fulfil the duties of its office, which is to govern and control all things of a temporal nature, with the counsel and instruction of their Elders.

8. And there are the caretakers of the work, or foremen in business, another wheel within a wheel. Let this wheel move in its proper place. And there are many wheels some little wheels; but all necessa=ry in their places, and need to be oiled and kept going, in order to make all things complete and to move in harmony one thing with another.

9. All wheels, as parts of the machine, or members of the body, have a right to go to the Elders, or governing wheel, with their trials, or for counsel; but for members to feel as tho' they must receive direct

counsel from their Elders concerning temporal matters, or concerning their daily hand labor, is not causing a wheel to move within a wheel.

10. It is the will of your Mother, that the Deacons and Deaconesses govern in all matters of a temporal nature. And if they lack discretion, let them apply to their Elders for counsel. Or if ye see that they lack judgement, counsel them; but let them be the ones to deal with the members, respecting temporal things.

11. But if members have trials to open concerning their Deacons or Deaconesses, ye ought never to side against them in presence of the members, nor release them from the burden which the Deacons have put upon them: but ye may satisfy them the best way ye can; and take a suitable opportunity to counsel those against

whom the trial is alledged; but let them be the ones to deal with the individual concerning the arrangement ye may think proper to make.

12. Ye may watch all de=partments as closely as ye think proper; but never take away nor limit their power, so long as ye consider them worthy to stand in their lot of care.

13. Ye would think it a griev=ous crime for individuals to feel as tho' no counsel was binding upon them, except what come directly from the Ministry. Then con=sider ye how it must feel to tem=poral managers, to have members feel as tho' they could receive noth=ing but what come directly from the Elders.

14. Nay dear children this is not the way in regularly organ=

=ized families. It may do for small families where the Elders have the principal part of the burden to bear. But in large families let it be otherwise, let the caretakers of the business apply to the Deacons and Deaconesses, and let the Deacons and Deaconesses ap=ply to the Elders, and let the Elders apply to the Ministry. But this running by the line of order which was established in the beginning, is not, and never will be owned and blest by your Mother.

15. Yet I do require subjection in every branch and department to the general head; but to have all matters of a temporal nature center there to be decided, is more than ought ever to be borne by Elders. It is suffi=cient for the heads of each department to center there for counsel: I mean for a general rule circumstances may alter cases.

16 But what I want, says your Mother, is, that all render subjection in their proper places: for they who are not willing to subject to their caretakers in temporal things, are equally as much out of union according to their crime; as tho' they rebelled against their Elders; and if suffered to go on in this spirit, they will soon be found in rebellion against their Elders.

17. When members, are by infirmity, placed under the care of the Physicians, they are required to render subjection. Disobedience to them, is disobedience to the order of the gospel, equally as much as disobedience to the Elders; unless the Elders find that the requirement is unreasonable; then let the physician be counselled as the Elders may think proper. But, let subjection on the part of the patient be

required, as far as is consistant, that every one may become established in that order and subjection which the gospel requires to be rendered by members, according to their lot and calling.

18. But in all cases labor to be wise, and do as ye would be done by, were ye in the place of those with whom ye are dealing. Treat each and every one according to their lot and care, with that respect with which ye would wish to be treated were ye in their places: for ye know not how soon the wheel of providence may change your lot and calling.

19. Therefore I would recommend that ye treat all with that respect, with which ye would wish to be treated, were ye to change places with them. Always remember that whatever measure ye mete, will sooner or later be measured to you heaped up and

running over. If ye measure out love and respect, and build up each and every soul in their proper order and place, they will most assuredly return the same, heaped up and running over.

20. I feel a special impression to speak in relation to those who are called to bear temporal burdens, that they may become strongly joined to their Elders in all things. If time and opportunity permit, I shall give my special word to them. I want a strong union to exist between Elders and Deacons; for unless this be the case, evils and disorders will creep in, and the foundation of the family become weakened thereby.

21. But Elders have a duty to do, in order to create and support this strong band of union. If ye place more confidence in other members, and impart your counsel to them, perhaps in direct opposition to the

standing Deacons or Deaconesses, and they perchance hear of this, how must they stand affected? - If their integrity to the order of the gospel forbids them to give vent to their feelings, they must feel a deficiency of your union and confidence.

22. It would agree with the feelings of your Mother, that ye always counsel with those who have temporal care, and decide upon points of a temporal nature, before your judgement is made known to the members. It is a grief to my spirit to hear common members talk of the difficulties and various opinions which exist between Elders and Deacons; and perhaps those who are quite young will express their feelings somewhat in this way.

23. "The Deacons (or Deaconesses, mentioning their names,) want me to do so and so; but the Elders don't feel any union with it." Or perhaps

the other way: "The Elders want me to do so and so; but the Deacons want me to do so and so; and I hardly know how it will go yet; but I hope it will be so; for I had rather do that.

24. O, how often, says your Mother I have wept in bitter an=guish, when I have heard these things, and cried O my God! from whence cometh these things? Did Father Joseph, and Mother Lucy establish in the beginning this man=ner of going? If not, whence cometh these evils? They must have crept in unawares; for I solemnly protest to you, it was not so in the beginning; neither was it so when I your Mother departed this life; neither has it been handed down by your present Ministry.

25. Therefore let it be done away as the offspring of the seed of disorder and confusion: for I own it not; neither

does your loving Father Joseph own it. Therefore ye may rely upon it, it is not owned by those who are before us. Let not those who are called to be Elders betray in the least their disaffected feel=ings towards those in temporal care. Betray not their infirmities, their lack of judgement, but conceal it, if possible; counsel with them ere you impart your judgement respecting temporal things. 26. Ye ought ever to consider them in their calling, and sup=port them under their many trials and difficulties, hardships and toils; for they who are faithful to discharge their duty in these respects, will find many difficulties to pass thro', and many hardships to endure, which are many times entirely unknown to mortals; but never escape that all seeing eye which never sleeps.

27. I have not spoken thus plainly upon this matter, with the intent to

accuse any one of error; for altho' an error hath evidently crept in, yet nothing has been done designedly: therefore, I harbor nothing against any one: but I do require an increase in this respect, throughout the societies of Believers; not that all are equally lacking; but this my word of counsel will do no harm even to the most per=fect.

28. Many ~~things~~ I might say, yea if I should say all which circum=stances many times bring to my mind, which might be spoken to profit; it would swell this book to an extensive size; but I have spoken sufficient, with what other instructions ye have had from time to time, together with the instructions of your visible Lead, if obeyed, to lead you faultless before the throne of your Heavenly Father.

29. I have not particularized upon every point; but I have men=

-tioned a few heads of matters, and by these ye may clearly see if ye will, the line of your duty in every point.

30. If these sayings of your Holy and Eternal Mother, together with the counsel of your loving and anxious Mother Lucy, be carefully observed and obeyed, greatly will it add to the comfort and peace of all your heavenly Parents in Christ, whose names I am requested to place at the close of this my word, which ye may call the Second Part of the Book of your Holy and Eternal Mother's Word.

Names of your heavenly Parents.

Christ Jesus the Savior, your heavenly and spiritual Father.

Blessed Mother Ann, your spiritual Mother in Christ.

Your loving and affectionate Father William, Father James, Father Joseph, and your loving and affectionate Mother Lucy.

These are the names I am permitted to place at the end of this communication, that ye may know that I am not alone in my feelings respecting these things, altho; thro' my earnest intercessions they were given.

Dearly beloved Ministry, and fellow sufferers with me, your loving Mother, and also with all your heav=enly Parents in the support of the blessed gospel of Salvation.

I submit this whole matter to you, to deal with according as your best judgement may dictate. If ye feel to add thereunto or to diminish therefrom, ye have full liberty to do it; but if ye feel to add your faith and confidence in the same, and its agree=ment with your faith and understan=ding of the gospel, together with your names, greatly will it add to its force; for whatsoever ye sanction, shall ever stand binding in the day which is to come. Whatever ye seal with your names, shall ever remain a holy and durable word, never to be blotted out. Amen.

My word is finished, and my soul is joyful at beholding the same carefully inscribed by mortal hand, which

hand I bless, and may it ever be blest. Farewell.

From your loving
Mother Lucy.

To the beloved Ministry at Wisdom's Valley.

We the presiding Ministry of the Church of God, established at Holy Mount and Wisdom's Valley having receive and examined the foregoing inspired Communications from Holy Mother Wisdom, and our beloved Mother Lucy, do verily esteem them as an additional evidence of the condescending mercy and goodness of God to his chosen people, and as containing very valuable, wise, and highly important instructions, and if properly attended to, we believe they will be very useful, especially to the Elders of families and watchmen upon the walls of Zion, throughout all her habitations upon earth; and as such, we can freely recommend them to all in spiritual care, in every family where the order of the gospel is established in—

our land: and we desire all to—
receive them with our kind love and
blessing.

Confirmed and sealed with our
names at Holy Mount on the
thirty first of August, in the year of
our Lord, one thousand eight hundred
and forty four.

Ruth Landon.	Ebenezer Bishop.
Asenath Clark.	Rufus Bishop.

[illegible]

[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
property.

[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] on the
thirty first [illegible] [illegible] the year of
our Lord one thousand eight hundred
and forty four.

[illegible] [illegible]	Eleazar [illegible]
[illegible] [illegible]	Reuben Bishop

*

16. If this ye do, ye may justly be considered faithful watchmen, having eyes before and behind, who rest not day nor night: for where is the rest or cessation of care and watchfulness with faithful parents in nature, over their natural offspring, and especially if there are ills or infirmities among them.

17. Ye may conclude it is an unbearable task to feel this continual care, watchfulness and concern, that it is more than your mortal or mental powers are able to endure: but ask the natural parents who care for their tender offspring, how they surmount the many difficulties, trials and hard=ships which unavoidably fall to their lot in consequence of their posterity.

18. They will at once answer, the love and parental affection, care and anxiety which exist in their bosoms

for their offspring carries them be-
=yond and stimulates them to do
and suffer that, which would other=
=wise feel insufferable.

19. So in like manner go ye
and do. Gather that parental love
and affection, care and concern, which
will stimulate you, to suffer wil=
=lingly and cheerfully all things for
the prosperity and welfare of those,
whom ye are called to love as Parents
in the Lord.

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Section 20.